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THE

Biſhop of *Briſtol's*

SERMON

Preach'd in the Pariſh-Church of

St. *Olave Southwark*,

On *Sunday*, *November* 18, 1722.

On occaſion of his leaving that Pariſh.

695.9.7.
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Preach'd in the

PARISH-CHURCH

OF

St. *Olave Southwark*,

On *Sunday*, *November* 18, 1722.

By the Right Reverend Father in God
HUGH Lord Biſhop of *Briſtol*,
On occaſion of his leaving that Pariſh:

Publiſh'd at the Deſire of the Gentlemen of the Veſtry, and other Inhabitants of the aforeſaid Pariſh.

LONDON,
Printed for JOHN NICKS, at the *White-Hart* in St. *Paul's Church-yard*.
MDCCXXII.

A

SERMON

Preach'd in the

PARISH-CHURCH

OF

St. Olave's Southwark

On Sunday, November 16.

By the Right Reverend Father in God

HUGH Lord Bishop of Rochester,

One of the Governors of the Corporation

Established at the Desire of the Gentlemen of the Navy, and other Inhabitants of the aforesaid Parish.

LONDON

Printed for John Nicoll, at the Bible-Bar in St. Paul's Church-yard. MDCCXXII

2 Cor. xiii. 11.

Finally, Brethren, farewell: Be perfect, be of good Comfort, be of one Mind, live in Peace, and the God of Love and Peace ſhall be with you.

ST. *Paul*, as we learn from the Hiſtory of the *Acts*, had ſpent a conſiderable Time at *Corinth*, a much longer Space of Time than the Deſign of his and the other Apoſtles ſpreading the Goſpel in all Parts of the Earth permitted him to paſs in many Places. During his Abode there he had made many Converts among the *Corinthians*, both *Jews* and *Gentiles*. And the good Succeſs of his Preaching amongſt them had raiſed in him, whoſe Paſſions were wholly guided by

his Concern for the Glory of God, a ſtrong Affection for them, as appears by variety of tender Expreſſions to them in both his Epiſtles. But as after his Departure from amongſt them Diviſions were ariſen in their Church, whilſt ſome valued themſelves on being the Converts and Diſciples of *Paul*, others of *Peter*, and others of *Apollos*; and as diverſe other Abuſes were crept in amongſt them, and falſe Doctrines to the denying the Reality of the Reſurrection of the Body, he endeavours by theſe two Epiſtles to them, to cure their Diviſions, and rectify what elſe was amiſs amongſt them. And as his Writings to the Church of *Corinth* and other Churches are a ſtanding Rule of Faith and Manners to the Chriſtians of all ſucceeding Ages, I ſhall take his farewel Advice to a Church where he had ſpent ſo much Time, and which he lov'd ſo paſſionately, when he foreſaw the Care of other Churches would hinder his farther looking after them, for the Subject of my Diſcourſe on this Occaſion; when I am taking Leave of a People, amongſt whom I have ſpent many Years, inſtructing and building them up in the Knowledge of the Chriſtian Religion, for whom I ſhall always

ways have a tender Concern, and whom I am now quitting, being called by the Providence of God to the Inſpection of other Churches in a ſuperior Station.

Finally, Brethren, farewell: Be perfect, be of good Comfort, be of one Mind, live in Peace, and the God of Love and Peace ſhall be with you.

In ſpeaking to which Words I ſhall take occaſion,

1. To conſider each Part of the Advice here given.

And afterwards the Encouragement to follow the Advice contained in the Cloſe of the Verſe; *and the God of Love and Peace ſhall be with you.*

And firſt I am to conſider each Part of the Advice here given.

The firſt Branch of which is, *Be perfect.*

There are very few ſo ignorant of their own Weakneſs, or the general Infirmities of Mankind in our fall'n Eſtate, as to hope to arrive

arrive at an abſolute Perfection in this Life. And thoſe who have moſt narrowly ſearch'd into their own Hearts, and examin'd into their ſeveral vicious Diſpoſitions, who have moſt enquired into the whole Compaſs of the Duty enjoin'd them by the Law of God, and who are moſt deſirous, if it could be done, exactly to perform that Duty, are the Perſons moſt ſenſible, that after all their Endeavours they ſhall fall vaſtly ſhort of a perfect Compliance with the divine Will.

As then the Experience of the beſt of Men, and the Scriptures inform us, that *in many things we offend all*, the Meaning of the Apoſtle here cannot be to lay on the *Corinthians* a Task above their Abilities, a compleat unſinning Obedience to the Commands of God. But the Deſign of this and other Places of the New Teſtament urging Men to Perfection, is, to ſet them upon endeavouring after it, to engage them to labour after as high Attainments in Piety as they can, and to be ſtill advancing and making near Approaches to that Perfection, the Fulneſs of which is reſerved for the next Life: agreeably to that of St. *Peter*, 2 Ep. 3. 18. to *grow in Grace, and in the Knowledge of our Lord and Saviour*

Saviour Jeſus Chriſt. Which marks out to us the two Ways in which we may be ſtill improving; Knowledge and Virtue, the firſt as tending to the Perfection of the Underſtanding, the latter to that of the Will.

And firſt, we ſhould be ſtill advancing in the Knowledge of our moſt holy Religion.

Hence it is that the Apoſtle prays for the *Coloſſians*, Col. 1. 9, 10. *that they might be filled with the Knowledge of God's Will in all Wiſdom and ſpiritual Underſtanding*, not only *being fruitful in every good Work*, but *increaſing in the Knowledge of God.*

For without a competent Underſtanding of the Doctrines of the Goſpel, it can never be hop'd that we ſhould in any meaſure *walk worthy of the Lord unto all well-pleaſing.* And there is no doubt, one great reaſon of that Corruption of Manners ſo much complain'd of among Chriſtians is, that groſs Ignorance to be met with in too many of them. For how can it be expected that People ſhould conform their Lives to the Law of God, if they are ignorant of the Rules laid down in that Law? Or of what Uſe can the Rewards or Puniſhments propoſed in the Goſpel be to them towards animating them to what is

good, or deterring them from what is evil, if they are unacquainted with the great and precious Promiſes there made to Mankind, and with thoſe Terrors of the Lord there revealed?

It ought therefore to be the Buſineſs of every Chriſtian to be advancing in the Knowledge of the Will of God made known to us. And this is to be done chiefly and moſt ſecurely by reading and meditating on the Scriptures, which are the undoubted Oracles of God, containing the Method he has appointed us to follow in order to obtain our Salvation, and by which all the Doctrines and Inſtructions of Men are to be try'd and examin'd. I don't by this mean to diſcourage good Chriſtians from reading other pious Books, that may aſſiſt them the better to underſtand either the Scriptures or the Doctrines of our holy Religion; but to direct them finally to reſt their Faith in nothing ſhort of the Word of God. And as thoſe Writings were originally dictated by the Spirit of God for the Inſtruction of his Church, ſo may every pious Chriſtian hope if he begs of God to enlighten his Underſtanding by the ſame holy Spirit; and if he reads them with

true

true Devotion, and a ſincere Deſire from thence to learn his Duty, he may hope, I ſay, to be led by the divine Aſſiſtance to the Knowledge of every neceſſary Truth.

And if we would frequently and ſeriouſly read the Word of God, we ſhould be daily advancing in Chriſtian Knowledge; we ſhould more diſtinctly apprehend our Wants and Weakneſſes, and the Neceſſity we have of a Saviour, and the Goodneſs of God in appointing us one under our great and crying Provocations, the Nature of the Salvation by him wrought for us, and how to reap the Benefits by him obtained for us; we ſhould every Day know more of the Nature of that God we ſerve, and our Obligations to ſerve him; we ſhould paſs on from general Notions of our Duty, to a View of its ſeveral Branches in the various Circumſtances of Life; we ſhould become better acquainted with the Happineſs of Heaven and the Torments of Hell there propoſed to our Hopes and Fears; we ſhould be ſtill diſcovering more Force in the Motives to Virtue, taken from the Conſideration of the Attributes of God, his Wiſdom and Goodneſs in the Work of our Redemption, the Powerfulneſs of the

Means of Grace afforded us in the Gospel, the Beauty of Holiness, and the Deformity of Sin; and whilst we thus labour'd after farther Degrees of spiritual Knowledge with a serious and sincere Disposition of Mind, as we come more perfectly to understand our Duty, and more clearly to discern the Strength of the Motives to its Performance, we could scarce fail of daily discharging it with a greater Readiness of Mind. Which leads me to consider,

2*dly*, That we ought to be still advancing in Virtue.

We have observed that the best of Men are unable in this Life to perform the Law of God without the least Transgression. It has pleased God therefore in the Covenant of Grace to accept of our sincere Endeavours instead of an exact Performance of his Will. But we then only act with Sincerity, when we do all that lies in our Power to do; and therefore that Act of Obedience which was the utmost a Christian of meaner Attainments could perform, is no Proof of the Sincerity of one of higher Attainments, since the first could do no more, but the latter, if he had exerted his utmost Strength, could. This is a

Truth

Truth that falls under the Experience of any one in the Beginnings of a good Life, and ſtill the more as he had formerly more indulged himſelf in any Habits of Vice. Such an one with very great difficulty withſtands a Temptation to a Sin he had been uſed to, and muſt exert a very ſtrong Reſolution to perform an Act of Virtue he has been wholly unaccuſtomed to. But the Strength of the ſame Temptations ſtill decreaſes as he advances in Virtue, and thoſe good Actions by degrees grow eaſy to him, which at firſt he durſt not attempt. Now what every one who in earneſt purſues his Salvation, does on his firſt Repentance, till he arrives at ſome tolerable degree of Virtue, the ſame if they would afterwards continue to do, they would be ſtill advancing in Holineſs; and this is acting up to the full of their preſent Strength, and puſhing ſtill forward notwithſtanding the Difficulties and Temptations they meet with. And the ſame Methods by which they then get ground of their vicious Habits, would bring them daily nearer to Perfection. Now thoſe are, the frequently conſidering the neceſſity there is of ceaſing to do evil to prevent their eternal Ruin, the examining

where

where they are moſt expoſed to Danger from their ſpiritual Enemies, and being more eſpecially upon their Guard there againſt all Surprize, and fortifying themſelves againſt being overpower'd; the ſurveying what good Actions they are moſt averſe to, and labouring by particular and proper Conſiderations to ſtir themſelves up to the Practice of ſuch; the looking out what Virtues their Station and Circumſtances moſt enable or call on them to perform, and diligently exerciſing themſelves in them; the frequent meditating on the moſt powerful Motives of our holy Religion to deter them from what is bad, and excite them to all Righteouſneſs; and finally, the begging of God moſt ardently to aſſiſt them with his heavenly Grace to ſtrengthen their Weakneſs, to give them the Victory where they ſhould otherwiſe be overcome, and to enable them to diſcharge thoſe Duties that are beyond the reach of their own Abilities.

Nor is there any doubt but the continuing the ſame pious Meditations, the ſame Diligence, the ſame Watchfulneſs, the ſame Fervency of Prayer to God that are commonly employed at the firſt Entrance of a holy Life,

would

would empower us to be ſtill making a farther Progreſs, and that under ſuch a Courſe our Luſts would every day grow weaker and weaker, and our good Habits grow more and more confirm'd; and our Increaſe in Chriſtian Knowledge at the ſame time would help us more clearly to ſee what was incumbent on us to do, and would more powerfully enforce on our Minds thoſe Conſiderations that ſhould animate us to perform it.

And certainly our thus advancing in Perfection has great Advantages; it gives us preſent Eaſe and Comfort of Mind, by proving to ourſelves and others the Truth of our Faith and the Sincerity of our Love of God, and it ſecures to us not only the Poſſeſſion of Heaven hereafter, but an Increaſe of our Reward in that happy State. But I can only mention theſe, and muſt haſten to the

2d Part of the Apoſtle's Advice, *Be of good Comfort.*

Now there are ſeveral Views the Apoſtle might have in this Advice: one of which might be in regard to the great Sorrow the *Corinthians* had been under upon the Apoſtle's Reproof of their Miſcarriages in his firſt Epiſtle, and which had been ſuch that *he had almoſt*

moſt repented that he had ſo grieved them, only that *it had wrought in them a godly Sorrow to Repentance*, at the 8th and 9th Verſes of that Chapter; ſo that he may very well be ſuppoſed here to comfort them after their Sorrow, and exhort them to be eaſy in their Minds notwithſtanding their former Faults, ſince they had ſo heartily lamented them, and throughly corrected them.

And this is a Piece of Advice proper to many poor Chriſtians in all Ages, who after having ſearch'd their Ways, are filled with a godly Sorrow for their Sins, and in good earneſt forſake them, and yet retain ſuch a Senſe of their Guilt as to be dejected in Spirit, and to fear there is no Pardon for their crying Offences. Now to ſuch it is proper to ſpeak Words of Comfort, and to aſſure them that God is a God of infinite Mercy, and that our bleſſed Saviour has made a full Atonement for the Sins of the whole World, and that by the Terms of the Goſpel every one on his Faith and Repentance is entitled to the Forgiveneſs of all their paſt Sins, and that the good Spirit of God, who has wrought in them that Repentance and Change of Life, is a Token that they are pardoned and accepted

cepted in the Sight of God, and that they have therefore ſolid reaſon for being of good Comfort.

Another occaſion of the Apoſtle's bidding them be of good Comfort was, the Perſecution then coming or come upon them for profeſſing the Goſpel of Chriſt; and as the Sufferings Chriſtians were then expoſed to for their Belief were very ſevere, and apt to deject Men, and ſuch as actually made many renounce their Faith, it was very proper to cheer and encourage them under ſuch Trials. But as, God be praiſed, this is not our Caſe, I ſhall enlarge no farther on this Conſideration.

Another thing the Apoſtle might have in view was, the various Misfortunes and Calamities of Life; and theſe are in a greater or leſs degree common to all Ages of the World, and to all Perſons, and from time to time deject or overwhelm thoſe overtaken by them, according to their real or imaginary Greatneſs. There is no occaſion for my attempting to ennumerate them, every one feels or ſees enough of them daily, either Pains and Sickneſs of Body, the want of the Conveniences or even Neceſſaries of Life,

Loſſes of Mens Subſtance, or of their deareſt Friends or Relations, Diſappointments in their Deſigns, impending Terrors from their own Circumſtances, or the Dangers of the Publick; all which as they happen to us trouble and torment us, and bereave us of all Spirit and Courage; and as ſome or other of theſe make quick and frequent Returns upon moſt of us, and as the ſinking under them ſhews a diſtruſt of and repining at God's Providence, it may juſtly be a ſtanding Advice to all Chriſtians to *be of good Comfort*. By which it is not meant that we ſhould be inſenſible under the Sufferings of Life, or know no difference between Proſperity and Adverſity; but that under the ſoreſt Trials we ſhould bear up, relying on the Goodneſs of God to deliver us out of them in his due Time, or to carry us thro' them, and give a happy Iſſue to them. And certainly every true Chriſtian has reaſon under the greateſt Diſtreſs for inward Comfort and Satisfaction of Mind; He is the Child of God, and by his Afflictions is only chaſtened for his ſpiritual Improvement, and he has the Promiſe of his heavenly Father that *he will never leave him nor forſake him*, but that *all things ſhall work*

together

together for his Good: He has Chriſt for his Redeemer, who by his Death has purchaſed for him an heavenly Inheritance hereafter; and what are all theſe light Afflictions when compared with that eternal Weight of Glory reſerved for him when this ſhort Life is ended? He has the holy Spirit dwelling in him, part of whoſe Office is to ſupport and comfort all true Believers under the greateſt Tribulations: In the Senſe he has that his Sins are pardoned, and in the Teſtimony of his Conſcience that he ſincerely diſcharges his Duty, he finds an even and calm Pleaſure to be preferred to the moſt rapturous Enjoyments of this World. Theſe are the Comforts every true Chriſtian is entitled to, and if by his continual advancing in Perfection his Heart can aſſure him he is ſuch, he will, except God fot a Seaſon for wiſe Ends beſt known to himſelf hides his Face from him, enjoy the Benefit of them.

So that if we are caſt down and deſpond under the Evils of Life, it is our own Fault, in either not being as good as we ought to be, or not looking thro' the Cloud of our Afflictions at the glorious Comforts we have a Claim to.

I proceed in the third place to the remaining Part of the Apoſtle's Advice, *Be of one Mind, live in Peace*; and I put them both together, as meaning much the ſame thing, or at leaſt as the *being of one Mind* is the ſureſt way *to live in Peace*. In a ſtrict Senſe it is impoſſible any Number of Men ſhould be of one Mind, by having the ſame Opinion about every thing; even the moſt learned Men differ in many Points, as they have different Capacities, and have with unequal Diligence conſidered the ſame Subjects. But the Apoſtle when he bids the *Corinthians* be of one Mind, intends by it that they ſhould agree among themſelves, and in this Senſe the Expreſſion is generally taken in the Scriptures. So that our conſenting as to the main in the ſame Belief, Wiſhes and Deſires, and the not maintaining too eagerly our own particular Opinions, nor bearing too hard on the private Perſuaſions of others, is being as much as we can be in this Life of one Mind; ſince whilſt we are in the Body we are all liable to Errors, and ſo apt to differ in our Thoughts from one another; and all have our particular Views and Intereſts, and ſo ſhall never exactly hope and wiſh for the

ſame things. But ſtill the more we advance in Chriſtian Knowledge, which comprehends all Truth neceſſary to be known by us to conduct us to Salvation; the fewer Differences ſhall we have in Opinion; and the more we advance in Virtue, and thereby ſtill leſs make our private Advantage the Center of our Aims, the leſs ſhall we diſagree in our ſeveral Wiſhes, and as the Conſequence of both, the more eaſily ſhall we be able to live in Peace.

Now if we look round us and view the many Quarrels and Diviſions to be met with in moſt Families, Societies, Towns, Cities, and Nations, whether about private or publick Affairs, and the Heat and Violence with which many of them are carried on, we ſhall ſee that there is a very large Field of Exerciſe for a peaceable Temper. The Injuſtice or Unreaſonableneſs of others towards ourſelves, or thoſe we are bound to ſtand by, may put it out of our Power to be at Peace with them. They may reſolve not to let us be at quiet except we will ſacrifice the Truths of the Goſpel; which was the Caſe of the Chriſtians in the firſt Ages of the Church in reſpect of the *Jews* and Heathens; they may be angry with

with us for anſwering the Obligations of thoſe Oaths with which we have bound our Souls, by firmly adhering to that Government God has placed over us; they may directly go to ſtrip us, or thoſe under our Protection, of our undoubted Rights; they may purſue their own Luſts and Paſſions, without regarding what Wrong they do or Uneaſineſs they give to us and others. In theſe and the like Caſes our Religion does not oblige us to buy Peace at ſo dear a Rate as they ſet it at; and the Apoſtle, *Rom.* 14. 18. bids us, *If it be poſſible, and as much as lieth in us, to live peaceably with all Men,* knowing that there are Caſes where we can't live peaceably with them without being falſe to our God, our Church, our Country, our Governours, ourſelves, or our Neighbour. But even here where the Wickedneſs of others juſtifies the Stand we make, yet Chriſtianity does not allow of our joining with our Defence Hatred and Anger againſt the Perſons of theſe our Adverſaries, Clamour and Bitterneſs, Railing and Backbiting; and leſs ſtill, the returning Evil for Evil, Injury for Injury; nor does it permit the ſupporting the moſt righteous Cauſe but in the Ways of Truth, and Juſtice, and Holineſs.

If

If then we desire to live in Peace, we shall be sure never to be injurious to others either in Word or Deed; we shall do them no Wrong in their Estates; we shall neither invent nor propagate any thing hurtful to their Reputation.

Nor on the other side shall we too hastily judge they have wrong'd us, or throw aside all Patience where they are really injuring us. And if we are thus disposed, we shall not rashly, without making proper Allowances and Excuses, understand the Words of our Brethren as meant to hurt us; we shall examine whether we have not given the first Provocation; we shall consider whether the Matter of an Injury is to a reasonable Man sufficient to justify any great Passion; we shall distinguish betwixt the necessary Vindication of ourselves and the attacking our Neighbour; and if we have taken these previous but just Precautions, we may possibly find nothing left but what may be bore with a moderate degree of Patience.

And as in thus acting we do our Part towards preserving Peace, so our Calmness and Gentleness will bid fair for disarming our Adversary of his Rage, or at least will add no

new

new Fuel to the Fire already kindled in his Breaſt; whilſt by acting differently, it often happens that by a Courſe of mutual Clamour, Railing and Injuries, a ſlight Quarrel is enlarged to an irreconcilable Breach, and the very Memory of the firſt Miſunderſtanding is ſunk and loſt.

Having thus in ſome meaſure ſhewn by what Actions this Deſire of Peace will exert itſelf, I ſhould come to enforce it by proper Arguments, but the Time will only permit me to obſerve, that Chriſtians have all imaginable Tyes to live in Peace with one another, as they are Children of the ſame heavenly Father, Members of the ſame myſtical Body the Church, animated and influenced by the ſame divine Spirit, Profeſſors of the ſame holy Faith, and Heirs of the ſame everlaſting Inheritance; ſo that in their Quarrels and Diſſenſions they act in Defiance of ſo many engaging Obligations, and in Contempt of that Precept ſo often inculcated on them in the Goſpel of *loving their Neighbour as themſelves.*

I come now to the Encouragement given in the latter Part of the Text, to follow the Advice

Advice here given; *and the God of Love and Peace shall be with you.*

Now as the Words here ſtand connected they may very well be taken ſo as to imply, that the happy Conſequence of Chriſtians being perfect, of good Comfort, and of one Mind, and living in Peace, would be, that the God of Love and Peace ſhould be with them.

Now God is *the God of Love*, as he is the great Pattern of Love himſelf; ſince it is owing to his boundleſs Love and Goodneſs that he ever gave Being to his Creatures, and ſtill ſupports and upholds them; that he has provided for the Salvation of the loſt Children of Men, and has raiſed them up a Redeemer mighty to ſave; and that he deſigns them for, and by variety of Means aſſiſts them to arrive at the Happineſs of Heaven.

He is likewiſe *the God of Love and Peace*, as he enjoins them both to his Servants, and by the Influence of his heavenly Grace produces in them Love and Good-will towards one another, and can alone give them both inward and outward Peace.

Now God's being with us, is his being preſent with us, by bleſſing us with Bleſſings

both Spiritual and Temporal; his abiding with us by his holy Spirit, to ſtrengthen us againſt every Temptation and the Power of our Luſts in the Purſuit of Perfection; to comfort and uphold us in every Trial and Diſtreſs; and to diſpoſe us to a Chriſtian Peace and Concord: his watching over us by his eſpecial Providence to turn all Events to our real Advantage, and where he ſees proper making even our Enemies be at Peace with us.

But as we have obſerved, that we may enjoy this bleſſed Preſence of God, we are to purſue the Advice before given by the Apoſtle, to labour after an Advance in Knowledge and Virtue, to bear up under the Calamities of Life, and to the utmoſt of our Power to be at Peace with all Men. And if we are diligent and ſincere in our Endeavours after attaining theſe noble Ends, God will interpoſe in our behalf, and increaſe our Holineſs and Piety and Peace here, and bring us to compleat Perfection and endleſs Peace hereafter.

Having gone thro' the Heads of Diſcourſe ſuggeſted by the Text, I come now to make an Application of what has been ſaid.

What

What the Apoſtle adviſed and preſſed on the *Corinthians* as he was taking Leave of them in his Epiſtle, the ſame I moſt earneſtly intreat of you to practiſe, on Occaſion of this my ſolemn Farewel. The Authority indeed going along with the Admonitions of the Apoſtle, as he was inſpired by the Holy Ghoſt, and infallibly led into all Truth, ſupported by many Signs and Wonders, recommended by his Sufferings, and by that Holineſs of Life, that he could ſafely propoſe himſelf as an univerſal Pattern for Imitation, was of another kind than any of us the ordinary Miniſters of the Goſpel can pretend to in our Inſtructions. But at the ſame time what he then adviſed the *Corinthians* to, in them he adviſes the Chriſtians of all Ages to: and it is in virtue of his Authority that I have been recommending to you the Duties contained in the Text. Towards the Performance of which you have ſeveral Advantages beyond what the *Corinthians* then had. They were newly converted from amongſt the *Jews* or *Gentiles*, and had many of their old Errors and Prejudices ſtill remaining in them. They were ſurrounded on all ſides with the Darkneſs and Ignorance of Paganiſm. They had

little more to instruct them in the Christian Religion than the Memory of the Apostle's Sermons whilst amongst them, and his two Epistles.

On the other side, the Gospel has been planted here for many Ages, and the glorious Light of the Reformation has shone here for some Generations. You have the free Use of the Scriptures in your Mother-Tongue. You have variety of good Books to promote your Christian Knowledge. You are constantly instructed by your Spiritual Teachers. So that it is owing to your Carelesness and Negligence, if you are not still improving in the Knowledge of the Doctrines of our most holy Religion; and in consequence of that still advancing in Piety and Virtue, and more and more abounding in every good Work.

You are not in a State of Suffering for professing the Belief of the Gospel, as the *Corinthians* then were. So that you want no farther Support to your Minds than against the common Accidents of Life; and if you are dejected by them, you are very much wanting in that Resignation you owe to the Will of God, and very remiss in making Use of those Comforts every true Christian is entitled to.

Suffer

Suffer then a word of Exhortation, and be prevailed on to make a due Uſe of thoſe powerful Means you enjoy, ſo your going on to Perfection, by ſtill attaining greater Meaſures of Spiritual Underſtanding, and higher Degrees of every Chriſtian Virtue.

Frequently conſider thoſe bleſſed Promiſes and Advantages every true Believer has a Claim to, that your Minds may be filled with all Conſolation, and that ye may with Patience and Cheerfulneſs go thro' the ſeveral Afflictions with which it may pleaſe God to exerciſe any of you.

And to conclude; in good earneſt purſue the Things that make for Peace, whether in publick or private, behaving yourſelves with a dutiful Submiſſion to your Governors, that ye may promote the Quiet and Proſperity of your Country, laying aſide all private Quarrels among yourſelves, rather chuſing Condeſcenſion on proper Occaſions, than too rigorouſly inſiſting on your Rights, aſſerting your juſt Dues with Chriſtian Temper and Charity, avoiding all Clamour and provoking Language, and in every thing rather ſuffering than doing an Injury.

And *may the God of our Lord Jesus Christ, the Father of Glory, give unto you the Spirit of Wisdom and Revelation in the Knowledge of the Gospel of his Son, that ye may know what is the Hope of your Calling,* and what are those *good Works in which ye ought to walk: May ye daily be more built up and stablish'd in the Faith*; and *be stedfast, unmoveable, and still more abounding in the Work of the Lord.* And *may the God of Love and Peace be always with you,* working in you a true Christian Charity, and disposing you to Peace and good Agreement among yourselves, and with all Men.

FINIS.

SERMONS Preach'd on ſeveral Occaſions by the Right Reverend Father in God Hugh *Lord Biſhop of* Briſtol, *and ſold by* John Nicks *at the* White Hart *in* St. Paul's Church-yard.

THE Foundation of our Submiſſion to our Governors conſidered: A Sermon preach'd at the Pariſh-Church of St. *Olave Southwark* on Sunday *November* 20, 1715, before the High-Sheriff of *Surry*, the Deputy-Lieutenants and Juſtices of the Peace of *Southwark*. Publiſh'd at their Requeſt, and at the Requeſt of ſeveral of the Pariſh.

A Sermon preach'd at the Conſecration of the Right Reverend Father in God *Edmund* Lord Biſhop of *Lincoln* at *Somerſet-Houſe* Chapel on Sunday *February* 12, 1715-16. Publiſh'd by the Command of his Grace the Lord Archbiſhop of *Canterbury*, and the Lords Biſhops of *London*, *Wincheſter* and *Gloceſter*.

A Sermon preach'd at the Viſitation of the Clergy held at *Kingſton* upon *Thames* on *Wedneſday May* 26, 1714, by the Right Reverend Father in God *Jonathan* Lord Biſhop of *Wincheſter*. Publiſh'd by his Lordſhip's ſpecial Command.

A

A Sermon preach'd before the Right Honourable the Lord-Mayor, Court of Aldermen, Sheriffs, Recorder, *&c.* at St. *Bridget's* Church, being one of the Spittal Sermons.

The Obligation of the Oaths to the Government, and the Pretences for breaking them considered. A Sermon preach'd at the Assizes at *Kingston* in *Surry* on *Tuesday July* 31, 1716, before the Right Honourable the Lord Chief-Justice *Parker* and Mr. Justice *Powis*. Publish'd at the Request of the High-Sheriff and the Gentlemen of the Grand Jury.

The Character and evil Consequences of Seditiousness. A Sermon preach'd at the Assizes held at *Guilford* in *Surry*, *March* 19, 1718-19, before the Lord Chief-Justice *Pratt* and the honourable Mr. Baron *Price*. Publish'd at the Request of the Right Honourable the Lord-Lieutenant, the High-Sheriff, and the Gentlemen of the Grand Jury of the said County.

A Sermon preach'd before the Lords Spiritual and Temporal in Parliament assembled, at the Collegiate Church of St. *Peter's Westminster*, on *Friday December* 16, 1720, being the Day appointed for a General Fast.

Where may be had

A Charge to the Clergy of the County of *Surry*, delivered at the Town of *Guilford October* 11, and at the Borough of *Southwark Octob.* 25, 1716, at his primary Visitation. Publish'd at the Request of the Clergy. The second Edition.